HARAMBEE FLAME

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H.A.C.O. TACKLES SEXUAL VIOLENCE

On Monday, June 6th., the Harambee Afrikan Cultural Organization held a meeting on the subject of sexual violence and male attitudes. This program, which followed a panel format, was presided over by Donna Polk. Other panel members included Judy Henderson, Tekla Hopkins, and Jenell Moore. The meeting was taped by public-access television station, channel 10(cable). Unfortunately we are unable to tell you at this time when the taping will be aired.

The panelists' presentations included a somewhat general overview of women's feelings about rape and information related to how a victim's life may be affected by rape. One of the panelists shared a very moving personal experience which had scarred her deeply and which brought a very poignant silence to the room.

Discussion from the floor was generally centered around two areas, male attitudes and how men get their negative attitudes about women and the role of sex. Mention was made of the role played by American institutions, particularly the media, in forming sexist attitudes in the society. The matter of how maleness is defined by the society was discussed as it related to relations between men and women. It was brought up, for example, that American-born African men, like their Caucasian counterparts, tend to accept a definition of manhood which is founded upon a man's ability to achieve certain levels of material status; that, when this Madison Ave.-constructed ideal is thwarted, a Brother may feel inadequate and insecure and take out these feelings of social impotency upon a woman.

As an indication of the hard work which lies ahead for H.A.C.O. and other groups concerned about sexual violence among American-born Africans, one of our members actually remarked that some women like to be assaulted.

Overall, the session went well, though not a great deal could be accomplished in the approximately 90 minutes which we were limited to. Some persons were disappointed that we did not spend more time addressing ourselves to finding solutions. While some solutions were offered, primarily with respect to changing male attitudes, there was not adequate time and energy spent to find and suggest solutions.

In response to this weakness in the program and because the question of sexual violence is such a complex one anyway, plans are being made presently for a follow-up program, which will be held in the next four to six weeks. In order to facilitate a maximum of honesty and openness, this upcoming program will not be televised. If you are interested, contact us.

SOME FOLKS BE JIVING US

In the past, the Harambee Afrikan Cultural Organization has gotten considerable help from African people in the Omaha-Lincoln area, primarily in the area of functioning as resource persons for education programs we have put together for members. We appreciate this help. On the other hand though, other individuals and groups have either ignored our requests to participate in our programs or made hollow promises.

Some of us are like one complains about being wet but won't get out of the rain. There are those who lament about black-on-black crime but will do nothing whatsoever to work with fellow-African peo-

ple to do anything to change the attitudes of those who have perpetrated those crimes. Whether these people know it or not, the police cannot solve our problems, nor can the mayor. It is, and has been for quite some time, for us to collectively work to solve problems in our communities. While it is the political/economic system, and its characteristic racism, which is ultimately responsible for the problems which confront us, it is we who are responsible for the task of solving those problems which we have the means of solving. Crime committed by ourselves against each other is one problem that we have the means and resources to solve. Relationships between our men and women, between our children and parents, etc. are areas of concern which we are capable of dealing with.

The Harambee Afrikan Cultural Organization will be working hard this year to significantly increase participation in our programs by outside organizations. Those of you who have been jive with us in the past should understand that you have a stake in making our communities better places in which to live. You should understand as well that, should you continue to jive, you will be as guilty of black-on-black crime as those who you would label as "criminals."

--the editor.

THE 1983 H.A.C.O. BANQUET

On June 19th. we held our annual banquet here at the State Prison. Approximately seventy people from the outside attended, as well as the H.A.C.O. membership. The banquet program began with the creed, which was led by Buddy and Wilma Hogan. The outgoing and incoming board of directors were introduced by the m.c. for the evening, Shakur(Rodney Stewart).

The new chairman of the organization, David Rice, delivered a brief address, outlining the objectives of the organization and stressing the importance of cultural awareness. This latter theme was elaborated upon by the keynote speaker, Yusuf Jibo of the Hausa tribe of Nigeria and president of the African Student Association in Nebraska.

Yusuf's address was followed by brief remarks from Daniel Wiafe and Julian LaFontant of the U.N.O. Black Studies Dept. Next on the agenda was the performance of an original dance by the "Displaced African Dancers," a group comprised of Alan Hardin, Michael Wayne Sturgeon, and David Rice. Their dance, entitled "Awakening," was composed to symbolize the unity or kinship of all creation, the evolution of humankind, and to celebrate the beauty of the African life in the "scheme of things."

Following the dance, the banquet program was moved from the chapel to the gym, where folks greased on an assortment of "soul" and native African dishes. Music was provided via tape and live performance by Umoja(unity) a group headed by saxophonist Bobby Griffo. Umoja was one of two groups which we had asked to perform for us in exchange for good food and expenses(gas). The other group, E.T.C., would not perform for less than $200.

Awards were presented to both our members and to Brothers and Sisters on the outside. The outside folks who received awards were:

Buddy & Wilma Hogan
Tyrone & Clarena Eure
Alonzo Smith
Patricia Brown
Daniel Boamah-Wiafe

Awards for members were given to:

Simon Tunstall
Michael Sturgeon
Darwin Robinson
Lawrence Atwater
David Rice
Alan Hardin
Dwayne Tucker
Harold Davis

The banquet, which convened at approximately 5:30, concluded at 8:00. We express special thanks to John Meredith, Ronald Beverley, Larry and David Ebberson, Charles Bush, and Stanley Taylor for the excellent job they did in preparing the food. We also express appreciation to the organization sponsor, Scott Marshall, even though he could only find twelve bunches of greens.

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Send your money order to:
Harambee FLAME
P.O. Box 2500
Lincoln, Neb.
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FROM OTHER SOURCES

(The following information was taken from the "South Africa Fact Sheet," one of several materials about South Africa(Azania) provided, in packet, by The Africa Fund. For this and other informational materials, write to: The American Committee On Africa
198 Broadway
N.Y., N.Y.
10038)

Employment and Wages

As of 1977, the average white farm laborer made $4,987 per year. The average African farm laborer made $268 per year.

In Johannesburg the average weekly wage for domestic workers is $21 for a work week that is often 70 hours. In smaller cities and towns the average wage is $13 per week and in rural areas it is $9 per week or less.

The average white worker in manufacturing made $1,273 a month in 1980, while the average African worker made $308 per month.

The average white person working in mining in 1979 made $1,056 monthly while the average African made $175 per month.

Even though Africans(not including the so-called "coloureds" and Indians) make up approximately 70% of the workforce in South Africa, white people pocket 64% of the income.

Education

Primary and high school education has been compulsory and free for white children, but neither compulsory nor free for Africans. In 1981 the government began the introduction of compulsory education for 45,000 African pupils, about 1.5% of all African students. All public education remains racially segregated with racially differentiated curricula.

According to figures compiled in 1980, per capita spending for education of white students amounted to $833 and $82 for education of African(Black) students.

Health

There was, as of 1980, one doctor for every 400 whites in South Africa while there was, for Africans in the rural areas, one doctor for every 40,000.

Repression and Control

In 1980 a total of 129 people were hanged in South Africa: 85 Africans, 43 "Coloureds," 1 Indian, and 1 Caucasian.

The average daily prison population during 1978 was 99,292. Of these prisoners 95,015 were African and 4,257 were white.

The Terrorism Act allows indefinite incommunicado detention without charge or trial. The Internal Security Act allows the preventive detention of persons alleged to be engaged in activities which could endanger the security of the state and authorizes "banning" without charge or trial. A banned person is restricted to a given area, may not be present at a gathering of two or more people, speak publicly, have writings published, or be publicly quoted.

In 1980 at least 956 people were detained without trial by the Security Police, based on press reports; official figures were not yet available. The Second Police Amendment Act of 1980 prohibits the publication of the names of persons believed detained under the Terrorism Act without police permission.

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SOME QUESTIONS

What America could those African folks who will be waving flags on July 4th. be identifying with? Maybe it's some place you and I aren't hip to.

How is it that we can speak of a "Black Church" when so many of our preachers are guided by the notion of a white Jesus and exhort their congregations to pray to him?

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H.A.C.O. BOARD OF DIRECTORS

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A RITUAL

We Love
To celebrate our pain,
Recount it,
Enlarge it,
Write refrains;
We wallow
To coat ourselves with mire
Cool it,
Dry it,
Tell how,
Others cultivate
Love to sow
Our woes,
Scarlet ribbons,
Evil,
Savage
Rows,
Of cuts and bruises,
Buckets,
Of poison in the bowel,
Contusions of the skull--
Scars
That linger, lay, then fire
--and howl!

UNIVERSAL

Your splendor is not of ice or snow,
It lives in sun and sand,
Moves with a caravan,
Of love
Your grandeur is not tension;
It is mist.
Our souls grow dark with yearning,
And a kiss!

--Ella Robinson

note: This is the first time the poetry of this Sister has appeared in print. We are pleased to be the instrument by which you are exposed to her work. We encourage others of you to take advantage of the FLAME's existence and let our readers hear your poetic voices.

A PROPOSAL FOR A NEWSLETTER FOR BLACK WRITERS

At the fifth Howard University Writers' Conference, Kalamu Ya Salaam, editor of THE BLACK COLLEGIAN, proposed to the participants the formation of a newsletter for African(American-born) writers. This newsletter would serve several functions, some among them being: providing African writers in this country with a forum for the discussion of important ideas, to give them national and international exposure, and to enable a wide readership to be influenced and inspired by provocative ideas.

According to Brother Salaam, the first issue of this proposed newsletter, THE BLACK WRITERS' FORUM, will include a directory of Black writers who have published in book form. If you are interested in being a part of this project, please send the information requested to Kalamu Ya Salaam at the address listed.

Name_____

Mailing address_____
_____
_____
_____

Name of your latest published book and the name of the publisher_____
_____
_____

Designate whether the book was prose or poetry.

Please include information about any upcoming conferences or other major events concerning yourself or others. The FORUM is also interested in news of awards, fellowships, grants and the like. Mail all information to: Kalamu ya Salaam
THE BLACK WRITERS' FORUM
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